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a series of eight lectures. The commendable points about his work are (1) the clear and vigorous style of his presentation; (2) his evidently thorough study of the whole field in the latest and best available literature. What makes his book, in spite of these merits, no more than a common-place apologetic, with a little fuller and fresher information than others of the kind, is that he omits or glosses over difficulties produced by archæological discoveries, and conveys the impression thereby that archæology not only everywhere vouches for the historical accuracy of the biblical narratives, but does this in a direct and convincing way. Between Dr. Nicol's lectures and Professor Driver's chapter in *Authority and Archæology* there is no comparison. Our author seems to have sacrificed exactness of treatment to the necessities of making an impression upon his auditors. Of course, this is not in any way to intimate that the author is not expressing his real convictions. But objectively considered the treatment is inadequate.—G. S. GOODSPEED.

Die Schöpfungsgeschichte, der Sündenfall und der Turmbau zu Babel, in drei im akademischen Gottesdienst zu Halle gehaltenen Predigten behandelt. Von Dr. F. Loofs. Hefte zur *Christlichen Welt*, No. 39. (Freiburg in B.: Verlag von J. C. B. Mohr, 1899; pp. 42; M. 0.75.) Dr. Loofs does not make any attempt in these sermons to defend the literal interpretation of the Mosaic accounts of creation, the fall of man, and the building of the tower of Babel. He finds in these accounts, however, valuable truths which, he says, Protestant clergymen ought to preach. For example, the biblical account of creation recognizes the transcendence of God; the fall of man teaches that sin is not from God; the story of the tower of Babel points out the lesson that even in the earliest years of history costly temples were erected chiefly to commemorate the skill of their builders or their patrons.—A. J. RAMAKER.

Proverbia-Studien zu der sogenannten salomonischen Sammlung C. x-xxii, 16, von Dr. H. P. Chajes (Berlin: Schwetschke & Sohn, 1899; pp. vii + 46; M. 1.60), is an attempt to find in the chapters named traces of an original alphabetic arrangement of the proverbs. The author has carefully collected and arranged the separate proverbs according to the initial Hebrew letter. He has gone farther and arranged each list under a given letter in accordance with the alphabetical order of the *second* letter. This scheme reveals some striking facts for the